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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, MAY 31, 1900. NUMBER 14

T. B. PANDIAN OF INDIA.
See page 213.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

TOWER HILL ENCAMPMENT

...AND...

SUMMER SCHOOL.

A NOOK AMONG THE HILLS.

OVERLOOKING a noble sweep of the Wisconsin river, out of sight and sound of railroad, the bustle of trade, the gossip of the town, the hurry and heat of the farm or the conventional proprieties of dress and the dressy people of the "Resorts" and where "country boarders" flock.

A place where a small Colony may gather in the love of nature and the truth, simplicity and beauty represented thereby for the rest that is renewal. A place where poetry and science and the religious restorations that belong thereto are a daily investment, a presence and not a search, a quiet inward influence rather than an outward accomplishment.

VACATION IS THE SEASON OF FELLOWSHIP.

SUMMER is the time for constructive and not destructive work, for synthesis, not analysis. It is hard to keep the consciousness of denominational lines when out of doors. These reasons have unconsciously entered into the life blood of the Chautauqua movements and the out of door assemblies. Their very existence depends upon their inclusiveness and undogmatic life. In the interest of this undenominational love of truth and life, a part of the great summer university under the trees, the Tower Hill Summer School will hold its eleventh session of five weeks, beginning July 15th and ending August 18th. The leading features of the summer's work will be as follows:

Literature and Art. Forenoons first two weeks — Mr. Jones, Leader— the pre-Raphaelites, the Rossettis, William Morris, Burne-Jones, George F. Watts: their thought as represented in poetry, picture and reform, with a side glance at the Keltic element in English poetry.

Third week, forenoons. The dramas of Victor Hugo, by Miss Annie Mitchel of Chicago, as follows: 1. The Preface and Drama of Cromwell. 2. Hernani; Marion de Lorme; Ruy Blas. 3. Le Roi s' amuse; Lucrèce Borgia. 4. Marie Tudor; La Esmeralda; Angelo. 5. Les Burgraves; Torquemada. (Find English Translation in the Bohn Library, "Dramatic Works of Victor Hugo," 1 vol, 80c.)

Fourth week, forenoons. The Apocryphal Literature, or the Blank Leaf Between the Old and New Testaments, under the leadership of Mr. Jones.

Fifth week, forenoons, by Mr. Jones. Furthur Intercourse with the Master Bards: Browning, Emerson, Whitman.

Science. The afternoons will be given to a quiet study of science at short range—field, forest and stream studies near at hand. Prof. L. S. Cheney of the University of Wisconsin, Secretary of the recent Forestry Commission of the State, will help in the study of trees. Prof. Marshall, of the U. of W. will give a week to the study of insect life. Dr. Libby of the same University will conduct bird classes. Prof. Perisho, of the Platteville Normal School, local geology. T. R. Lloyd Jones, teacher of science in the Hillside Home School, will give some glimpses of the wild life in the vicinity, in scales and furs. All these studies will be carried on with aid of Black-board, stereopticon and the real things alive or dead.

Stereopticon. It is hoped to awaken special interest in the New Hunting: catching without killing. All encouragements will be given to amateur photographers; and if they carry their achievements far enough the result of their hunting and catching will, from time to time, be shown through the lantern. Among the slides already arranged for are illustrations of bird life, through the courtesy of the Audobon Society; views from Glastonbury to Stonehenge; Victor Hugo's Les Miserables; illustrated lecture on John Brown; Illustrated lecture on the late lamented artist Munkacsy; the pictures of Burne-Jones, Watts, the Rossettis and other representatives of their school.

Lectures. One or two a week on subjects related to the work including two or three lectures on Ruskin and one on Dante by H. M. Simmons of Minneapolis.

General Features of the Tower Hill Encampment.

From First of July to Middle of September outside of the Summer School.

Vesper Readings each Sunday, including interpretative readings of Shelley's Skylark, Browning's Rabbi Ben Ezra and Saul, Kipling's McAndrew's Hymn, Henry Van Dyke's The Toiling of Felix, and other masterpieces.

Grove Meetings for three Sunday, with basket dinner. In the Spirit of the Congress of Religion, possibly under the auspices of the Wisconsin committee.

Readings on the porch of Westhope cottage, generally one hour each morning when the summer school is not in session. Tolstoi, Ruskin and William Morris will be the authors most in hand.

Drives and Walks. A new barn is being erected at Tower Hill. Boarders can arrange for riding and driving at reasonable rates.

TERMS.

Registration fee entitling to all the privileges of Summer School $5 00. Board in Dining hall, $4.00 per week.

Room in Long House for one or two, $3.00 per week or $20.00 for the season, from July 1st to September 15th, 1900.

Particulars concerning cottages, tents will be furnished by letter.

Excursion rates, round trip, good from June 1st to October 1st, from Chicago to Spring Green $8.00. Tower Hill Buck Board will meet all trains when advice is given before hand. Fare 25c, Trunks 25c.

Tower Hill is situated three miles from Spring Green, Wis., a station on the Prairie Du Chien Division, of C. M & St. P. Ry.

Trains leave the Union Depot, corner of Canal and Adams Sts., Chicago, at 9 a. m., reaching Spring Green at 4 p. m. and at 3 p. m., arriving at 10 p. m.

For further particulars concerning location, board, tents, horses, etc., write to Mrs. Edith Lackersteen, 3939 Langley Avenue, Chicago, after July 1st at Spring Green, Wis.

UNITY

VOLUME XLV. THURSDAY, MAY 31, 1900. NUMBER 14

The Methodists, after a long struggle, succeeded on the seventeenth ballot in adding two bishops to their governing board. The long strain and the intense agitation show how far our Methodist brethren have traveled on the way of the politician and how deeply imbedded is their religious life in political machinery. It may be well, but let them heed before it is too late "what the Spirit saith to the churches."

In the death of Francis B. Carpenter, which occurred in New York City on Thursday last, there passed on not only an eminent artist, but one whose name is intimately connected with some of the tenderest incidents and episodes in American history. Mr. Carpenter, the painter of the signing of the Emancipation Proclamation, was a dear friend of Abraham Lincoln, and his "Six Months in the White House" is still the best one volume interpretation of the inner life of the great emancipator.

In this nesting season let us have religious thought of the birds. The *Scientific American* for May 26 gives some sad and humiliating European figures of the birds slaughtered. "To satisfy the demands of the tables and the millinery establishments of the world," we are told "that at least sixty thousand feathered songsters are trapped and killed every year on the Lake of Maggiore." Switzerland has tardily awakened to its danger and strict laws have been enacted to protect the birds. The police in one province last year destroyed thirteen thousand bird traps.

Internationalism comes on apace. It follows the lines of the humanities and the intelligences. The last international congress is the one recently held in London in the interest of the wild animals of Africa. A movement is afoot to protect the harmless but interesting great animals of the dark continent, the elephant, rhinoceros, the larger antelopes and our next of kin, the ape family. It may result in the setting aside of some great "Yellowstone Park" in the African wilderness, and thus there may be saved to Africa what has been lost to America, the primitive dwellers on plain and in forests. When by international agreement men cease to shoot at quadrupeds they may take the next step and agree to cease shooting at men.

The Presbyterians at St. Louis set themselves anew to the task of driving polygamy from the land. They also set their face against the hasty and unwise multiplication of educational institutions; while the Illinois Congregationalists at Oak Park dared to take up the Relation of the Church to Civic Reform, and kindred ethical problems. The Rev. David Beaton plead for a simple creed. This he thought was adequate to their needs: "I receive the gospel of Jesus Christ, the Son of God, for the forgiveness of my sin and I desire to be guided by his holy spirit to live henceforth as his disciple in the fellowship and service of his churches," reducing the Thirty-nine Articles, as he said, "to just thirty-nine words," but claiming that it contained all the fundamental truths that made Christianity the power of God unto salvation." We fear that the brother was somewhat dominated by the number "thirty-nine." Without that numeral in mind we wonder if he might not have eliminated several other words and still have retained fundamentals enough to give a living church its vital power.

Congressional documents as officially printed do not tempt the eye of the habitual reader, but the fine type and poor paper ought not to repel the honest American citizen when the speech of Honorable George F. Hoar, delivered in the Senate of the United States on the 17th of April last, comes in his way. It makes a pamphlet of ninety compact pages abounding in quotations. It is one of the documents which the man who is to have an opinion worthy of respect on this trying question, must reckon with. When Senator Spooner's address, to which we refer elsewhere, is published, the two pamphlets together may well be taken to represent the latest and highest words of the United States Senate on the subject. The presidential campaign soon to be inaugurated will inevitably resolve itself into a great American debate on the question of expansion, and the utterances of Senators Hoar and Spooner will furnish the pro and con. text book. Questions of tariff, of currency, of trust and monopolies important as they may seem at other times are now secondary questions of expediency, while the primal postulate of the American Republic is on trial and in debate, i. e.: "All just governments derive their power from consent of the governed."

The best defense yet made of the administration in its relation to the Philippine and Cuban questions, it is safe to say, was made last week on the floors of the Senate by the clear-headed Senator Spooner of Wisconsin. His masterful address deserves to be studied with great care. Judging from the fragments already given to the public his attitude is an apologetic one, which assumes that the unfortunate military occupation of the Philippine archipelago was the result of the unexpected vicissitudes of war. Things being thus, there has never been a time when the United States could cease from fighting. But this is the argument of expediency, the logic of diplomacy rather than of prophecy. Individuals are often called upon to do the impolitic thing, to sacrifice their own interests and

to be indifferent to their own good name, to do the right thing and be laughed at, to follow the unconventional in defiance to precedent. Will the time ever come when nations will dare to do the unexpected? Meanwhile the problem from the standpoint of the administration as interpreted by its friends, is one of increasing perplexity. The *Chicago Record* of May 25 contains a three column communication from the pen of George Ade, a man who has made for himself a unique place in current literature, setting forth the results of his interviews with army officers, private soldiers and business men of Manila. In this communication he shows with painful clearness the evidence that proves that while there is no Philippine "army" of sufficient magnitude left to offer an objective point for the mobilization of the United States soldiery, yet there is no pacification. There are now some 240 garrisons in the Philippine Islands, beyond the outposts of which it is not advisable for any white man to pass. Every bridge on the railroads that are worked have to be guarded and there is no prospect of a change. UNITY said at the outset that the United States was entering upon a century campaign if it ever hoped to subjugate or assimilate nine million Malays dwelling in the islands of the Pacific by military occupation. The fault is not that of the administration. It is not for want of skill in the mobilization of our armies or a sincere desire to improve the conditions of the native life in the tropics, but it is the breaking down of the military power in human civilization; it is the slow trumphs of the arts of peace over the arts of war; it is the painful demonstration of the inadequacy of baronial politics to solve democratic problems. The twentieth century cannot work out its perplexities by the campaignings that were perhaps inevitable in the eighteenth century, provisional in the nineteenth but hopelessly inadequate in the twentieth century. It was gratifying to read the prompt assurance of Senator Spooner in reply to the retort of Senator Hale, of Maine, that the United States meant to keep faith with Cuba and that it contemplated a speedy withdrawal of soldiers and flag from that island. The logic and the ethics that led to this assurance will bring from the same source at no distant day, we hope, a similar assurance in regard to the Philippine archipelago. As we hope to ameliorate that life by American thought and institutions, aye, as we hope to profit by commercial intercourse with those islands, we must change our appeal from Mars to Apollo, from the god of battle to the god of reason. By diplomacy and if need be by investment we will ask the civilized powers of the world to join with us in keeping hands off while the Fillipinoes are allowed to work out their own destiny from within which is the only way life is evolved.

Decoration Day.

Wednesday the thirtieth was the official date. This was the time for the beautiful ceremony of flowers, but the real spiritual decoration day is coming to be more and more fixed for the Sunday preceding, when the baptism of memory is sought by help of psalm, song and sermon. UNITY has always regretted that the official day was not fixed so as to always fall on Sunday, that it might become a holy-day of the American church, a festival not only of national heroism, but a festival of liberty. Decoration Day should suggest only secondarily the triumphs of the battle field, the valor of the charge, the patience of the trenches and the endurance of the hospital, for back of all these lies the finer heroism that dared champion the cause of the despised, that was willing to face the shafts of ridicule, that turned its back on the precedents and proprieties and joined itself to the prophetic band that dared believe in the unattained and attempt what the world called "impossible."

Last Sunday in Chicago many of the pulpits celebrated the day in this higher spirit. Dr. Johnson Myers, of the Emmanuel Baptist Church, addressed two G. A. R. posts in the morning, and he spoke as a prophet concerning the things that menace the life of the nation today. He spoke of the peril of wealth and of the unjust demands of labor, the peril of the liquor traffic and of the thoughtless life that is godless. Dr. Thomas, of the People's Church, spoke of what our nation has meant in the world. He said:

> From the first this nation has stood for the highest ideals of liberty, of manhood, of justice, and for the working out of these ideals it has had a new continent, settled by English, German, French and other nationalities. The meaning is that all these nationalities may become one—become Americans in a country of the free, one in the life of the liberty of justice. It means that God is laying on these shores the foundations for an ideal government and religion of the free that shall by all these ties of nationality in one expand into the larger life and liberty of all nations. We all believe in this expansion, but it must not be at the cost of our principles of liberty, must not be by compulsion or against the consent of the governed. We have been just to Cuba; the Constitution must go with the flag to Porto Rico, and we must at last give liberty to the Philippines. We must be true to our principles of liberty, of self-government; our national honor must be free from the suspicion of forcible conquest for gain.

At all Souls Church the pastor drew lessons from the life of the first great hero of the war, the brave inaugurator of the conflict, the senior captain of the army that freed the slave, "Old John Brown of Ossawatomie." He said:

> History has already redressed the scales; his unhesitating devotion to freedom is today more of a menace to tyrants and a greater bulwark to liberty than it was in 1859, because a million men heard his rallying cry, obeyed his call, caught his steps and marched with him to victory or to death, adding to the few fetters he broke at Harper's Ferry a pile of chains, four million deep. Yea, verily, his soul is still marching on. Let us not lose the rhythm of his step, become deaf to his music or insult the million men who followed him, by casting with hypocritic hands and recreant spirit flowers on their graves next Wednesday, while we follow the logic of expediency, are lured by the small gods of traffic and success, and hesitate lest we may receive diplomatic rebuffs from European monarchy, while human souls are still crying for liberty, homes are invaded by armed powers from without, where the hunger of the human heart for self-possession and self-government in any corner of the globe is being scoffed at and overridden by those who flaunt the banners of progress and mouth the words of civilization, progress and liberty.
>
> Spirit of John Brown, help us yet! We need thy help to appreciate the cry of the ignorant, the naked, the alien in color but kindred in spirit.
>
> Spirit of John Brown! March on until the message of Harper's Ferry he heard around the globe and the principles of democracy there championed be realized in America, Europe, Asia, Africa and all the islands of the sea!

Poor India!

The cry of her millions, with starving bodies and starving souls continually rings in the ears of the sympathetic. However, the heart may be temporarily soothed by the cheerful statistics of the Christian missionary on the one hand or the serene assurances of her own philosophers on the other, there remains the

grim reality of famine stricken, plague smitten, caste ridden India. Two pamphlets lie before us which enforce anew this realization with strange power. The first pamphlet consists largely of figures. It is a "Study of the Cause and True Remedy of the Yearly Famines in India," by a member of the Chamber of Commerce, Rochester, New York, Mr. George E. Buell. We cannot here reproduce his argument, though it is enforced with what seems to be abundant figures. He does not hesitate to trace the horrible starving of the millions to British misrule. He shows that the agricultural resources of India are adequate to feed its teeming multitudes even in the most droughty years. The British government reports show that the wheat crop of India ranges from 192,000,000 to 299,000,000 bushels yearly, always adequate to meet the needs of India were it not withdrawn to meet the relentless demands of English commerce, i. e., exported to meet the higher prices of foreign trade. In the season of 1898-99, when millions of dollars were sent to India as charity, there was an exportation of 35,400,000 bushels of wheat. The prices of wheat in Europe had direct connection with the starvation in India. If Mr. Buell's reckoning is wrong and if his inferences are false, they should be promptly corrected; if they are true they should be heeded and the something done about it that would be more far-reaching than mere alms giving which in the long run will prove as disastrous to nations as to individuals.

The other pamphlet that lies before us is entitled "Slaves of the Soil in Southern India" by T. B. Pandian, whose portrait appears on the title page of UNITY for this week. It is one more simple, realistic setting forth of the practical degradation and actual slavery of the "pariah class" of India. This in connection with Mr. Pandian's little book entitled "Indian Village Folk, Their Works and Ways," is the practical demonstration of the inadequacy of the alleged Christianizing work of the missionary and the dreamy serenity represented by the theosophic philosophers and mystic religious generalities of Hindu sages and their western imitators and followers. The simple, horrible fact remains that the iron-clad caste of India is a deplorable tyranny that must be broken, that can be broken not in the twenty-fifth century but in the twentieth century and this breaking must come from direct, immediate and prompt application of the fundamental commonplaces of social and political science.

Mr. Pandian, himself a representative of the favored class, is giving his life to breaking down the barriers that exist between these "pariahs" and their well meaning but blind and bigoted "superiors." He has been heard in England, Philadelphia and New York. For a time he is in Chicago. A committee, of which the Rev. Ernest M. Stires of the Episcopal Church, is chairman, and Pliny B. Smith, Esq., is treasurer, has been organized to co-operate with him. The following names represent the other members of the committee: Rev. William J. Chichester, Rev. Joseph A. Vance, Rev. Frank DuMoulin, Dr. Emil G. Hirsch, Postmaster Charles U. Gordon, President Henry Wade Rogers, Frederick A. Smith and Rev. Frank W. Gunsaulus.

Mr. Pandian has already been heard in Sinai and Isaiah Temples and in various orthodox churches of the city. Next Sunday he will occupy with Mr. Jones the pulpit of All Souls Church. His mission has a far off and apparently sentimental sound, "The Pariah Well Fund," but when it is remembered that the thousands of pariahs are forbidden to slake their thirst from the established water sources of the country and that they must wait upon the benevolence of the classes that will not touch them, for a cup of cold water; and when it is further remembered that every well sunk as a result of this fund will be a tangible object lesson against the caste absurdity, it gives to the fund a very practical scientific significance, and UNITY is glad to call attention to it.

GOOD POETRY.

Coronation.

At the king's gate the subtle noon
  Wove filmy yellow nets of sun;
Into the drowsy snare too soon
  The guards fell one by one.

Through the king's gate, unquestioned then,
  A beggar went, and laughed, "This brings
Me chance, at last, to see if men
  Fare better, being kings."

The king sat bowed beneath his crown,
  Propping his face with listless hand;
Watching the hour-glass sifting down
  Too slow its shining sand.

"Poor man, what wouldst thou have of me?"
  The beggar turned, and pitying
Replied, like one in dream, "Of thee,
  Nothing. I want the king!"

Up rose the king, and from his head
  Shook off the crown and threw it by.
"O man, thou must have known," he said,
  A greater king than I!"

Through all the gates, unquestioned then,
  Went king and beggar hand in hand.
Whispered the king, "Shall I know when
  Before his throne I stand?"

The beggar laughed. Free winds in haste
  Were wiping from the king's hot brow
The crimson lines the crown had traced.
  "This is his presence now."

At the king's gate the crafty noon
  Unwove its yellow nets of sun;
Out of their sleep in terror soon
  The guards waked one by one.

"Ho, here! Ho, there! Has no man seen
  The king?" The cry ran to and fro;
Beggar and king, they laughed, I ween,
  The laugh that free men know.

On the king's gate the moss grew gray;
  The king came not. They called him dead;
And made his eldest son one day
  Slave in his father's stead.

—*Helen Hunt Jackson.*

You are to go the road which you see to be the straight one, carrying whatever you find is given you to carry, as well and as stoutly as you can, without making faces or calling people to come and look at you.—*Ruskin.*

When a bell is cast, two moulds of sand are made, an inner and an outer, so arranged as to form between them precisely the shape desired for the bell. The metal is poured in and then the molds are broken. But that form is not destroyed, it is only fulfilled and the bell rings out the glad song of fulfillment.—*Peloubet.*

The Liberal Congress of Religion.

Sixth General Session.

The Meetings of the Sixth General Session of the Congress Stenographically Reported by Rev. W. S. Key, Assistant Secretary.

TUESDAY EVENING (Continued).

Dr. Newton's eloquent and inspiring discourse was followed by the following stirring address on

The Religious Motive in Political Life.

By Hon. Samuel M. Jones, Mayor of Toledo, Ohio.

Mr. Jones said: A little more than three years ago, shortly after I had reached fifty years of age, I had my first experience in political life in the election to the office of mayor of Toledo, which office I now hold for a second term. As is quite commonly known, I was what is termed a political accident, having been a resident of the city only four years, never having taken any part in the political primaries, caucuses and conventions. My nomination came about as a result of a contest between three regular candidates. No choice resulting from the first four ballots, my name was placed before the convention on the fifth and I was a chosen candidate. This result was due wholly and entirely to the fact that it was known that I had adopted some so-called radical measures in regard to the question of labor about our little factory, where we employ some seventy men; that I freely proclaimed my belief in equality, stood for the shorter work day; breaking down the lines of social distinction, etc.

Up to eight or ten years ago I believe that it had been my habit to drink of Life as something that could be separated into fragments; one thing was "Religion," another was "Business," another was "Politics"; these three divisions meant something. There was a fourth, however. That division was the thing that is known as social life, social functions usually meaning gatherings where people assemble to do their best to think and talk about nothing, and afterward to refer to it as a delightful time, etc. During these last few years I have come to believe that Life cannot be separated into pieces, that it is the baldest nonsense to talk about separating religion from politics, and politics from business, and social life from daily life. I have come to believe that all life is one, and without any thought of doing an unusual thing in the little efforts I have made to give expression to the beliefs that have stirred within me. I have been led to put my beliefs into practice simply because it was the only way I could keep at peace with my own soul, and we must all do that.

I cannot believe that there is any warrant for such a distinction as is made between the *sacred and the secular.* To my mind nothing can be more sacred than the matter of properly adjusting political and social relation between men—the creatures of one common Father, and so I have in my efforts to live up to what I believe to be the best that is within me. I proclaimed this philosophy in season and out of season, finding my recompense in the consciousness of being true to myself and realizing by the practice of the truth that my highest duty and my chief joy are one and the same thing. I have preached politics on Sunday and been criticized by well-meaning people for so doing, and my reply has been and now is that "I will not stand for nor advocate a system of politics and social relation on one day that I cannot stand for and advocate on all days, and, above all, that I will have nothing to do with any sort of system of politics that is so vile that those who advocate it freely admit that it is not fit to be talked about on Sunday.

I believe that the great movement that is now stirring the hearts of the people of this country from one end to the other, crying out for a better adjustment of social and political relation, is in the best sense of the word a movement for a revival of real religion; is indeed an awakening of the artistic sense within us. Day by day we are coming to see clearer and yet more clear that Religion, Harmony and Love are one, and that there can be no foes so deadly to all these as injustice and inequality; that many of our supposed ideals have been mere idols of clay; that we are a great people in almost nothing but mere bigness, but it is most hopefully encouraging to know that true greatness awaits us.

We are to be a Great Nation. It is manifestly the destiny of these United States to develop a truly great nation in a way that we hardly yet begin to think of. The poets and prophets and philosophers in all ages, from the time of Isaiah down to the present time, have seen this coming time, but we today are permitted to see the dawning of the morning radiant with promise of the time when the brotherhood of man will become an established, acknowledged and ruling fact in human affairs; for we are coming to see that it is the one fact that does rule, no matter how much we may seem to evade, avoid or deny it.

I count myself happy to be permitted to stand as best I can for this great truth in this great center, where fifty years ago the noble souls of Parker, Emerson, Garrison, Phillips, Lowell, Thoreau and many others poured forth in eloquent words this same truth. Though it seemed to fall on leaden ears, it was seed sown on good ground that is now bringing forth its fruit some fifty and some an hundred fold.

Whitman has told us that "he or she is greatest who furnishes the greatest practical example." And so in the beginning of this twentieth century we are beginning to see that the way to liberty and freedom is by adopting, by doing in our daily lives the simple philosophy of the Nazarene carpenter; not to wait for law to precede and force us into the righteous relation, but by each individual going forward and making his own life a contribution to the common good.

Mr. Emerson has told us that "Law is merely a record of the point that the people have reached and passed." We know this is true. Our duty as enlightened souls is then very plain, it is simply to be the truth, act it, do it. "Love as the basis of a state," again says Mr. Emerson, "has never yet been tried." And another great philosopher, Saint Paul, has told us that "Love never faileth." We have reached the stage in our development where we are to lay aside the policy of hatred and revenge and to take up that of love and reason. We are coming to see that there are just two principles contending for the mastery in the moral universe, they are love on the one hand, and hate on the other, and we know that as "Love never faileth," love must be gaining ground, and that fact once admitted, there can be no question as to the result.

Mr. Longfellow has given beautiful expression to this thought:

> Because I am in love with love * * *
> For love is life and hate is death;
> A smoke, a blackness from the abyss
> Where unseen serpents coil and hiss.
> Love is the Holy Ghost within;
> Hate the unpardonable sin;
> Who preaches otherwise than this
> Betrays his Master with a kiss.

The religious motive in politics today is manifesting itself in the increasing discontent, unrest and dissatisfaction with the results that are achieved by the thing that we call government. The people do not feel that they are getting their money's worth. There is a grow-

ing conviction that in paying to be governed as they are, they are purchasing a gold brick, that they have been made the victims of a sawdust swindle, and the love of liberty is manifesting itself in the growing spirit of brotherly love under the names of socialism, collectivism, mutualism, etc.

The political and social revolution now on in the United States is principally a revival of real religion that is to continue until the Golden Rule shall be the supreme law of this land; until business shall be friendship, and government shall be love. In this epoch the supreme duty of the individual is to be free, to own himself, to always be *in* politics and *out of* parties; vote for and with those whom you believe to be looking most toward Liberty and Equality. Remember that partyism and patriotism cannot abide together. "No man can serve two masters." If you are owned by a party you cannot be a patriot. Claim allegiance to none of them. Abstain from any participation in the present schemes for taking away the liberty of the people, such as primaries, caucuses, conventions, and the selection of delegates. It is the duty of the people to select their own candidates by petition absolutely unhindered and unhampered by partisan dictation of any kind of convention or caucus. We have the liberty to do this now. We cannot get more liberty only as we use that which we already possess.

For many years the agitation has been going on all over this country for Woman's suffrage. In the last election in my city but 1,440 women registered to vote in the election for members of the Board of Education, while there are nearly 30,000 men registered as voters. Not until the women use the liberty that they have to a much greater extent than they are using it today will they have more. This is a law of nature and a law of God. The way to develop the religious motive in politics today is through absolutely non-partisan political action on the part of every individual. Surrender your liberty to no party; own yourselves; be free and freedom is ours.

Remember this from the author of "The Man With the Hoe":

> The crest and crowning of all good,
> Life's final star, is Brotherhood;
> For it will bring again to earth
> Her long-lost Poesy and Mirth—
> Will send new light on every face,
> A kingly power upon the race;
> And till it comes we men are slaves,
> And travel downward to the dust of graves.
>
> Come, clear the way, then, clear the way;
> Blind creeds and kings have had their day.
> Break the dead branches from the path;
> Our hope is in the aftermath—
> Our hope is in heroic men,
> Star-led to build the world again.
> To this event the ages ran;
> Make way for Brotherhood—make way for man.

The above addresses were both listened to with the closest attention by the audience which filled the church, and at the close of the meeting many of the audience came forward to thank the speakers for their helpful words.

After the singing of a hymn the audience was dismissed with a benediction by Rev. Mr. Eells.

Wednesday Morning's Meeting.

Philosophic Session.

Thinking that this meeting, which included the transaction of some items of business, might not be so largely attended, it was held in the chapel of the church, but such an audience was present that the chapel, though large, was uncomfortably crowded. Noting this fact, that the attendances promised to be unusually large at following meetings, they were all held in the church auditorium, and it was comfortably filled right along to the last meeting on the Friday evening.

In opening the proceedings, Jenkin Lloyd Jones of Chicago, general secretary, explained to the audience the absence of the president, Rev. H. W. Thomas, of Chicago, who had been expected to be present, but whose absence was quite unavoidable; explaining further that their esteemed vice-president, Mr. E. P. Powell, of Clinton, N. Y., had on very short notice come to Boston and was on hand to assume the position of chairman of that meeting, and to speak for the congress its opening word.

Mr. Jones then recommended the appointment of a committee, who would be responsible for carrying out the details of the series to be held, and the presentation of such new business and resolutions as might be deemed desirable. That no time might be lost, therefore, he would, with the sanction of the meeting, propose the following list of names of gentlemen to act upon such committee:

Vice-president, E. P. Powell; secretary, Jenkin Lloyd Jones; assistant secretary, W. S. Key; Rev. C. F. Carter, chairman of committee; Rev. S. M. Crothers, D. D., Rev. R. Heber Newton, D. D., Rev. C. L. Noyes, Rev. F. C. Dewhurst, Dr. Lewis G. Janes, Mr. Edwin D. Mead.

Continuing, he said that as this was the first time the Congress had been held in the East, it was desirable to have the committee largely composed of Eastern men.

The list of names was then put to the meeting and elected.

Dr. L. G. Janes, of Cambridge, as chairman of the local committee, next gave the

Address of Welcome,

in which he said:

Vice-President Powell, and Members of the Liberal Congress of Religion:

On behalf of the local committee and the citizens of the Greater Boston who have looked forward to the assembling of this Congress as an event for mutual congratulation, it is my pleasant duty to bid you a hearty welcome to our historic city and to the hospitality, so generously and courteously tendered, of this old, historic church.

Boston, which in by-gone times persecuted the prophets, and which has since profited, we fondly hope, by the lessons of their persecution—which even in the days of heresy-hunting gave evidence of popular sympathy with those beneath the ban; Boston, the birthplace of Benjamin Franklin and Ralph Waldo Emerson; the cradle of American liberty, and the mother of American literature; Boston, the home of Cotton Mather, Ann Hutchinson, and Sir Henry Vane—all of them once worshipers with this First Church in the old colonial town; Boston, the later home of Channing and Lyman Beecher, of Garrison and Parker, and manly Phillips Brooks, whose large humanity magnified his Episcopal office, and many another noble and earnest soul, consecrated in its devotion to truth and human weal; this Boston, with its great heart and its active, eager intellect, not always discriminating, perhaps, in its welcome to new ideas, but reverent always of the truth and beauty in the old as well as the new, welcomes this Liberal Congress of Religion as the offspring and inheritor of its own best spirit and traditions.

In so far as this Congress represents merely the mutual toleration and respect of differing intellectual convictions, it brings to Boston no new ideal, but one which in many ways has already been exemplified in our religious life. A third of a century ago Boston

gave birth to the Free Religious Association of America, an unsectarian organization, the declared objects of which are "to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life." This association was the pioneer of the Parliament of Religions of 1893, and the legitimate ancestor, as your secretary so graciously acknowledged last year, of this Liberal Congress. In its counsels the great soul of Emerson found a congenial home and fellowship when it had transcended all sectarian limitations. Its membership, during the last thirty-three years, has included many of the most brilliant intellects and consecrated souls which have found their home in our beloved country, and it has touched hands and exchanged words of good cheer with those of like spirit in distant lands.

But from the nature of the environment which gave it birth, the Free Religious Association has perhaps emphasized the spirit of protest against the authority of creeds and denominational platforms more than the fellowship of differing intellectual convictions to which it was equally pledged. It has been "a voice crying in the wilderness" of controversy, demanding freedom as a condition of fellowship, and heard, save rarely, but once a year. While its pioneer work is still needed and is by no means done, it rejoices in the vigor of its lusty offspring and bids it a hearty welcome and godspeed in the field where it has labored so long alone.

It is not my purpose, sir, to forestall your statement of "What the Congress stands for." I may assume, however, that it stands for something more than a free platform for friendly debate and the interchange of differing opinions. It recognizes a fellowship into which men and women of differing denominational affiliations have already unconsciously grown, the basis of which is deeper and more vital than any mere negative toleration of diverse ideas. This fellowship frankly accepts and respects, without concession or compromise, all differences of intellectual conviction, finding the clearest expression of each a stimulus and help to every other, and an impetus toward the larger, more positive and more constructive conception of religion and the religious life toward which the world is tending.

The minds of men are like diamonds, each with a thousand facets—no two cut after exactly the same pattern, each reflecting the white light of God's eternal truth at an angle somewhat different from that of any other. No ray of this light shall be lost which is transmitted in loving sincerity and submitted to the fine spectrum analysis of spiritual utility. It is only by focusing a myriad rays from a thousand different points, and recognizing the beauty and necessity of each in the universal plan, that the highest conception of Divine truth can be attained, and the needed lessons of charity and intellectual modesty can be duly learned and assimilated. I have at least learned, sir, to express in all sincerity, and as a result of profound conviction, one sentiment to which my most orthodox friend or critic can say a hearty "Amen!" I cherish my own convictions, doubtless, as earnestly as any one, but heaven save me from a world in which all other men's opinions are exact duplicates or reflections of my own! That would be a most uninteresting, a most unprofitable world.

We are beginning to see that the chief object of life is not so much the intellectual as the practical solution of its problems. Religion is *life itself*, not mere speculations about the nature or purpose of life. Creeds each one of us must have who thinks at all; but creeds must change—even in the Presbyterian denomination—with the process of the suns, or life itself will become stagnant and fossilized. The differences in our varying conceptions of truth should not bar the way to a true fellowship of the spirit in the larger work of character-building and the worlds' salvation.

In this spirit, sir, and fellow members of the Congress of Religions, the local committee, representing many denominational views, has worked for the success of this series of meetings in Boston. Whether orthodox or heterodox, Christian, Jew or Independent, we have worked in absolute harmony, inspired by a common aim, animated by a common spirit, with no disagreement as to objects, policies or methods, to mar the ever-deepening consciousness of fellowship in our common work. I can ask no better blessing for the sessions of this Congress than that they may each and all exemplify the spirit which has animated every member of the local committee; and I should not do justice to my own feelings and sense of obligation if I failed to make special mention of the indebtedness of all of us to Mr. Carter, the chairman of the subcommittee on the program, upon whom so large a burden of work has come, and whose wisdom and persistence have brought it to such a happy conclusion.

In this spirit, Mr. President, friends, and delegates to the Congress, we bid you welcome to our beloved city and state. We are honored and complimented by your presence; we shall be helped and inspired by the words which will here be uttered, and the mutual interchange of high thought and human sympathy will, I doubt not, lead us on toward that Golden Age of which the prophets have dreamed, when there shall be one Church of the Living God, coextensive with a world-wide Republic of Man.

O Golden Age, whose light is of the dawn,
And not of sunset; forward, not behind;
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest and of good repute,
But add thereto whatever bard has sung,
Or seer has told of, when in trance or dream
They saw the Happy Isles of Prophecy.

Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery round about us make
A man more precious than the gold of Ophir—
Sacred, inviolate—unto whom all things
Should minister as outward types and signs
Of the Eternal Beauty which fulfills
The one great purpose of creation, Love—
The sole necessity of Earth and Heaven.

To partake of the growing consciousness of this dawning light is our blessed privilege. To bring to the world its prophecy, and aid though ever so little toward its fulfillment, is the function, as I understand it, of this Liberal Congress of Religion. To this work again I bid you welcome in the name of a community thrice honored to be the chosen ground of an Evangel so full of beneficent promise—a beacon of light toward the realization of that older vision of the Fatherhood of God and the Brotherhood of man, which has given hope and inspiration to the world for nineteen hundred years.

RESPONSE BY E. P. POWELL, OF CLINTON, N. Y.

To this welcome by Dr. Janes, vice-president, E. P. Powell replied as follows: Unexpectedly called upon to respond in the place of our honored and deeply-loved president, Dr. Thomas, I shall miss more than you his cheering words, his quietly persuasive voice, and his inspiring presence. We have worked together from the beginning of this organization, in 1893. Organically it was a union of all those elements, in the Parliament of Religions, that looked for a permanent union of religious forces. It was more specifically the yearning and hope of a few who looked so far ahead that they

thought they saw the surety of a great human brotherhood. Not one of us, however, had a vision that reached even as far as the present—only seven years. The progress of fellowship, the breaking down of bigotry, has gone on so much beyond our fondest anticipation that we are more amazed than we are rejoiced.

Our organization, as it is, stands therefore for a growing idea. We do not really know what it stands for. The future is so full of God that all we can do is to keep the door open and hear His morning welcome as He passes by.

If we have seemed in any degree to criticise other organizations it has not really been our purpose. While proclaiming union, we do not work for, nor do we desire, any interference with sects or churches. We believe that the sects are the natural units of religious work. Each one of them has its own peculiar field, and its own duty. In order to create a nation we do not destroy the states; we simply bring them into federal union. That the church of America will form a federal co-operative union within the next twenty-five years I have not a doubt—may I not speak for you all, and say WE have not a doubt? So far are we from simply trying to form another sect that we stand together for perhaps twenty sects; and we shall say and do that which will make us go home and love our sects more than ever, because we love broader and deeper than any sect.

Perhaps we may have felt our way a little farther than some others in reaching our arms and hearts out lovingly beyond Christendom; to say to all those of other faiths who upward look, God bless you. But this we do whether we face the Orient or the Occident.

Above all we are not of those iconoclasts who desire to see the church lose its hold on human society. The subdivision of society into church, state and school is fundamental. It dates back to the beginning of human evolution. The original family differentiated on these three lines. The church in some form is as eternal as the state. During the last fifty years we have gone far to create a free church, collateral with a free state; and we are now working on the problem of a school that shall be as free as the church and the state. Our work as an organization touched the schools and the state only indirectly. We have to do with broadening, exalting and ennobling the church idea. We hold this to be the grandest work at the close of the grandest of all the centuries.

For some of us this organization stands for a great deal more than you can easily understand. In 1858 an ecclesiastical body handed me a blue paper, which permitted me to preach Jesus Christ and Him crucified for one year—while my companions were licensed for three years. I could not say, or perhaps would not say, that I believed in Original Sin; and was therefore just two-thirds less qualified for doing good than those who assented to that doctrine. It went hard, brothers! You were not alive then—most of you. I was terribly lonesome when I went to my first pastorate. Pretty soon, however, we had nearly four hundred church members who did not believe in Original Sin; and I must say never heard about some other matters of equal importance. I was a member of that blessed old mother of freedom and fellowship, the Congregational church; and so escaped, I am almost sorry, a trial for heresy. But I did not dare to join any ecclesiastical body; and in all my life have never been a member of such an organization. Pardon this personal reference; but I wanted you to comprehend what it means for some of us to have lived to this day; to have lived to see this brotherhood that does not care whether an original sinner believes in Original Sin, or in borrowed sin—or doesn't believe in sin at all.

We rejoice in the progress that is being made! How speedy events fly by us! It is barely one hundred years since the inquisition was in full force. Now we congratulate ourselves that that conception of God which made inquisition necessary, which made eternal torture necessary, which made necessary the establishment of hell, is decreed to pass out of our religious thought and purposing. All these terrible things lie logically together—*requiescat in pace.* It is a terrible thing when the devil gets onto the throne of the universe. Today the great white throne stands for love! and all men repeat together, as the sum of all the law of the Eternal Being, Love God with all your heart and mind and strength; and love your neighbor as yourself.

Brothers, our duty is plain—that while others grow we also grow. There is no occasion inside our organization to act the part of critics; neither is there room for exaltation. We will go ahead as the coulter on the plow, that turns up the soil which God mellows, sometimes with rain, sometimes with frost, and sometimes with convulsions.

The chairman then announced the Rev. C. C. Everitt, D. D., of the Harvard Divinity School, whose topic was "The Progress of Thought in the Last Generation." His paper is withheld for publication in an early number of the *"New World."*

The Brotherhood of Man.

No task is ill where hand and brain
And skill and strength have equal gain,
And each shall each in honor hold,
And simple manhood outweigh gold.

Earth shall be near to Heaven when all
That severs man from man shall fall,
For, here or there, salvation's plan
Alone is love of God and man.

—*J. G. Whittier*

THE SUNDAY SCHOOL.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

XXIV.

THE TESTAMENTS OF THE TWELVE PATRIARCHS.

Memory Text: *Love each one his brother with a good heart and remove from you the spirit of envy.*—Simeon.

This book was rediscovered to modern times by an Englishman. It was first made known to the modern Christian world by Bishop Greathead, of Lincoln, in the thirteenth century. He translated it from the Greek into the Latin and it became a part of the treasures of English scholarship. Since then it has been found in Greek, Latin, Coptic and Ethiopic versions. It purports to contain the last testament of each of the twelve sons of Jacob. Each lays special emphasis on some particular kind of virtue. They are arranged in the following order in the new edition translated by Dr. Sinker and published in the Ante-Nicene Library by T. T. Clark in 1871.

The first is the testament of Reuben "Concerning Thoughts"; then follow the testaments of Simeon "Concerning Envy," Levi "Concerning Priesthood and Arrogance," Judah "Concerning Fortitude, Avarice and Fornication," Issachar "Concerning Simplicity," Zebulon "Concerning Compassion and Mercy," Dan

"Concerning Anger and Lying," Naphtali "Concerning Natural Goodness," Gad "Concerning Hatred," Asher "Concerning Two Faces of Vice and Virtue," Joseph "On Moderation," and Benjamin "Concerning a Pure Mind." These twelve sons of Jacob are allowed to make their spiritual bequest to posterity before they pass on, each making the emphasis that was most in keeping with his experience and his tradition. Reuben was the man who probably, according to the story, had most occasion to think over his badness. In reading we must keep in mind the Bible story of the twelve sons of Jacob, ten of whom grew jealous of the little boy Joseph and plotted for his removal. Some were in favor of killing him outright; others had too much compassion or caution for that, and so they put him in a dry well and sold him. This story runs through their confessions and a great many particulars are added. Simeon, for instance, confesses that he was the man most responsible, so he preaches his little sermon on envy. Issachar is represented to be the farmer, and he preaches a sermon on simplicity.

Each of these testaments contains practically three parts. The first is the biography, with delightful variations and additions. Then comes a little homily, and lastly the prophecy, the vision, the what-will-happen. That is, it is biographical, homiletic, apocalyptic. The following graphic account by Mr. Clark of his method of studying the Armenian version is an interesting side-light thrown upon the labors of scholars in these fields of literary discovery:

"In the autumn of 1891 the present writer, being at Edschniadzin, in Armenia, took occasion to copy by photography from an old Bible belonging to the Catholics, the old Armenian version of the Testaments of the Twelve Patriarchs, by a comparison of which with the Greek text he hoped to throw fresh light on the vexed question of the true authorship of that remarkable group of Apocrypha writings. In the spring of last year he undertook to collate the version for the new edition of his Greek text, which Mr. Sinker, of Trinity College, Cambridge, is preparing. The latter kindly procured for his use an Armenian manuscript Bible belonging to Lord Zouche, without which the photographs, owing to the minute scale on which they reproduced the pages of the Edschniadzin Bible, would scarcely have been readable throughout, and would in any case have severely taxed the eyes."

Here is a common Greek version taken care of in the Christian church, and here is another ragged edition come up through the Armenian life, evidently from another source. This scholar compares the two. He finds that the biographical and homiletic parts largely agree, but that the apocalyptic portions differ very much and are oftentimes omitted in the Armenian edition. The conclusion is obvious to scholars that this book, like others we have been studying, is a composition, and that the apocalyptic parts have been glosses, improvements on an earlier edition. It appears that the earlier part, the original Jewish manuscript, dates from some time after the Maccabean inspiration. It quotes from the book of Enoch, and it represents the Jewish life and thought just preceding our Christian era. The remaining part has been added by Christian sympathizers, Christian influences and church attachments for the definite purpose of protecting Jesus. It was a campaign document, a tract for Christian purposes, a Christian graft on the body proper. It is not a very satisfactory book even to Christians, because while it clearly refers to Jesus, it very clearly affirms his humanitarian character, speaking of him as a man with no suggestion of a divine quality. This fixes it before the trinitarian doctrine of Christianity had ripened, a change which did not take place until three hundred years after Jesus was dead. Trinitarianism was a missionary propaganda which probably had very little effect on the scholarship of that time.

To take up each one of the twelve testaments would require more time that we have at our disposal. The following from the testament of Simeon "Concerning Envy" is profitable reading and some of it is very quaint:

"And my father asked concerning me, because he saw that I was sad; and I said, 'I am pained in my liver.' For I mourned more than they all, because I was guilty of the selling of Joseph. And when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly, and I grieved not. Now Joseph was a good man, and had the spirit of God within him; compassionate and pitiful, he bore not malice against me; nay, he loved me even as the rest of his brothers. Take heed, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind the brother of your father, that God may give to you also grace and glory, and blessing upon your heads, even as ye saw in him."

Enough has been said to warrant once more the regret that these non-biblical treasures of the Jews are not more available to the student of literature, as well as of morals and religion. Here is another call for a popular educational Bible fund.

THE STUDY TABLE.

Literary Notes.

I have referred in a recent number of UNITY to "The Redemption of David Corson," by Charles Frederic Goss, and promised a review of the same. On rereading the book I decline to review it, because such a discussion would be barren of good results. I will simply say that I do not believe any chapters in contemporary literature surpass, for beauty of diction and purity of emotion and rare simplicity and exaltation of sentiment, the closing chapters of this book. Indeed I am not aware that we shall find in English literature anywhere many passages to rival these. They rank among the few classical uplifts of the mind, whether found in Greek, Latin, French, or English. I have read the book twice and shall read it again. It is so far ahead of such a book as "David Harum" that there is no comparison between the two.

The *Atlantic Monthly,* under its new editorship has settled down into a steady literary form; and we confess that it is a very good one. We miss Mr. Page at the helm, but we are thoroughly and heartily gratified with the work done by his successor. In the June number the article of most note is by ex-President Cleveland. It is not, however, by any means the most important article. President Cleveland's conception of the position and power of an American President is not a matter that any longer deeply concerns us. We only remember, and history will never forget, his autocratic Venezuela message, which came near plunging us into a struggle to sustain the most unhistorical and absurd interpretation, of what we call the Monroe Doctrine, that ever was promulgated. It was the work of an autocrat, based on the interpretation of a tyro. Otherwise the *Atlantic* for June is everything that could be asked for; simply because it is a genuine old-fashioned *Atlantic.*

Among all the articles on James Martineau I do not know where to find a better one than is contained in the May number of the *Open Court*. But I like still better the monograph on Judge Stallo—a man who ought to be known by all thoughtful Americans.

The very opposite of the *Atlantic*, every time, is the *Century;* but it covers with equal nicety another field of American literature, and gives us what might be called the very best picture of the way that a cultured American thinks and feels. In the May number we have more or less of Wordsworth, of Coleridge, of Oliver Cromwell, of Wagner, with the discussion of trusts, of art, of literature, of natural science, of history—and all done in as thorough a way as a man of action can digest. In other words, the *Century* is typical of the American mind and American life. I do not think the subject of trusts has been better summed up than in the editorial review of an article by Mr. Carnegie, contained in the same number. There is another editorial on "His Accidency the Vice-President." But it probably will be of no practical use in preventing the political parties from selling out the second place on their tickets for commercial gain. There is little probability of any man securing the position who has not a barrel to boom his running mate. The air is full of promises to reform, but you will take note that not one of these reformations will be allowed to perfect itself. What the House of Representatives does, the Senate will carefully block, and that is provided for beforehand. In this way good campaign material is manufactured, to be forgotten as soon as the campaign is over. No one believes that the Republican party intends to inaugurate election of Senators by a direct vote of the people, although the House of Representatives has so voted. This, however, does not weaken the logic of the *Century*.

A cat book from Noyes Brothers of Boston, is titled "Daisy, the Autobiography of a Cat," by Miranda Eliot Swan. It will please all cat lovers, and I am glad these are many. "Such stories are needed to create interest in the societies forming in aid of dumb animals." Some of the stories are decidedly well told, and will not only please, but do good. E. P. POWELL.

Two Recent Books of Criticism.

The Evolution of the English Novel, by Francis Hovey Stoddard, Professor English Literature in New York University. New York, The Macmillan Company, 1900.

Prof. Stoddard's book is made up of six chapters, The Evolution of the Novel, The Growth of Personality in Fiction, The Historical Novel, The Romantic Novel, The Novel of Purpose, The Modern Novel and Its Mission. The treatment, while involving many instructive and suggestive elements, does not impress us as altogether successful. There is the difficulty of finding novels that will fit certain pigeon-holes, the old trouble of the Procrustes bed. Sometimes violence is done to the bed, sometimes to the novel stretched on it. It is certainly astonishing to find a professor of English literature writing of Shakespeare: "With no dramatic past in England, no dramatic evolution, no literary history—simply Shakespeare." A few hours' reading in Charles Lamb's "English Dramatic Poets" or in A. W. Ward's history of English Dramatic Literature would show the absurdity of this. It is not strange that our author finds it difficult to adjust the modern novel to its chronological setting. We have novels of all kinds, novels of purpose, romantic novels, historical novels, jostling each other. Professor Stoddard finds the novel of 1890-1900 serious, as reflecting a serious time. To some a lack of intellectual, moral, and political seriousness seems the most characteristic aspect of this decade, unless the ideas and sentiments of a few are to be imputed to all for righteousness.

Makers of Literature, by George Edward Woodbury. New York, The Macmillan Company; 1900.

Several, and indeed the most, of the essays and studies in this volume were published in 1890 in a volume called "Studies in Literature and Life." Those so published approved themselves to many good judges as criticism of a very high order and nothing that has been added tends to reduce the average of excellence. The new pieces are on Matthew Arnold, Coleridge, Charles Lamb, Aubrey De Vere's views of poetry, Whittier, Lowell and Shelley, on whom there were two sections in the original edition. The most memorable papers in that were those on Browning, Darwin's Life, Landor, Illustrations of Idealism, and three men of piety, viz. Bunyon, Cowper, Channing. The Channing is particularly interesting, because written with a degree of detachment which is unusual in most criticisms of that great and good man, though we had a very remarkable example of it in the study of Channing by Renan. Interesting as Prof. Woodberry's study is, it does not impress us as being entirely satisfactory. That he "lived a spiritual rather than a mental life," is not so true as that his spirituality was so exalted that it made his intellect appear trivial in comparison with it. This it was not in its positive degree. Theodore Parker was a good judge of things intellectual, and it was Channing's intellect that impressed him more than his religious sensibility. Moreover, does not Prof. Woodberry exaggerate the conservatism of Channing? He was not so very conservative when he deplored "a Unitarian orthodoxy," and "a swollen way of talking about Jesus," and pronounced for reason as the final judge in any conflict between it and revelation. Our inability to follow Prof. Woodberry whereever he may lead does not prevent our recognizing his book as a body of criticism which is superlatively good; as good as Hutton's or Matthew Arnold's, or Lowell's. J. W. C.

The City Problem, by Albert A. Hoskin. John B. Alden, publisher; 1900.

This book is a remarkably bright, original and able discussion of the problem of the city. Its aim is to show that the city is fundamentally wrong as a social order, and must give way in the evolution of society to the more equal distribution of population in a "suburban" or "super-rural" community.

It admits that the city has been a necessary stage in reaching the coming brotherhood of men, but not good in fact only evil in and of itself. The book abounds in sweeping assertions which call out an interrogation point from the reader. One feels that it is somewhat along the "single remedy" plan of reforming and divinizing humanity; that it charges some evils to the city that do not necessarily belong to this special form of society. They would come in any form, given the same humanity that we have. Nor is the book convincing as to what would happen to government and commerce and general intelligence and education and art, in fact, to brotherhood itself in the total abolition of the city. But as a study of this city problem, there are few books that put as much suggestive thought in as little space as this one. J. F.

Theodore Beza, The Counsellor of the French Reformation, 1519-1605, by Henry Martyn Baird (G. P. Putnams Sons, New York and London; $1.50), is a timely and able book; one of a series in the "Heroes of the Reformation. Edited by Samuel Macauley Jackson of New York University.

THE HOME.

Helps to High Living.

SUN.—Truth is the summit of being.

MON.—He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat.

TUES.—No truth is so sublime but it may be trivial tomorrow in the light of new thoughts.

WED.—People wish to be settled. Only as far as they are unsettled is there any hope for them.

THURS.—The terror of reform is that we must cast away our virtues.

FRI.—The secret of genius is to suffer no fiction to exist for us, and to honor every truth by use.

SAT.—Truth alone makes life rich and great.

—*Emerson.*

My Neighbor's Garden Just Over the Way.

Up over the wall at the garden's end
The ivy climbs. Bright nasturtiums bend
Their brilliant blooms to the glossy leaves
As in and out the sunlight weaves.

At early morn and at evening hour
My neighbor cares for this blooming bower;
Little knows he that just over the way
One shares his beauty day by day.

'Tis a homely garden, but oh, so fair!
Its precious fragrance fills the air.
The morning-glories of many hues
Are the first to greet the early dews.

The prince's feather nods and bends
A greeting to its humbler friends;
While pansies, with their gentle grace
Tell the old tale—the step-mother's face.

The tiger-lily lifts its head
Close by a bed of zinnias red;
The graceful blue-bells wave and swing
And the gorgeous marigolds upward fling

A mass of color, a field of gold;
And the roses' bloom! oh, wealth untold!
The holly-hocks so grand and tall
Lean over against the garden wall.

Only the common garden flowers,
With common sunshine and common showers,
But life is sweeter each summer's day
For my neighbor's garden just over the way.

—*Exchange.*

How the Phonograph was Discovered.

Mr. Edison in his new biograph—his "Life and Inventions"—describes the accidental method by which he discovered the principle of the phonograph. There is a kind of accident that happens only to a certain kind of man.

"I was singing to the mouthpiece of a telephone," Mr. Edison says, "when the vibrations of the voice sent the fine steel point into my finger. That set me to thinking. If I could record the actions of the point and send the point over the same surface afterward, I saw no reason why the thing would not talk.

"I tried the experiment first on a slip of telegraph paper, and found that the point made an alphabet. I shouted the words 'Halloo! Halloo!' into the mouthpiece, ran the paper back over the steel point, and heard a faint 'Halloo! Halloo!' in return.

"I determined to make a machine that would work accurately, and gave my assistants instructions, telling them what I had discovered. They laughed at me. That's the whole story. The phonograph is the result of the pricking of a finger."

It is one thing to hit upon an idea, however, and another thing to carry it out to perfection. The machine would talk, but like many young children, it had difficulty with certain sounds—in the present case with aspirants and sibilants. Mr. Edison's biographers say, but the statement is somewhat exaggerated:

"He has frequently spent from fifteen to twenty hours daily, for six or seven months on a stretch, dinning the word 'Spezia,' for example, into the stubborn surface of the wax. 'Spezia,' roared the inventor—'Pezia,' lisped the phonograph in tones of ladylike reserve, and so on through thousands of graded repetitions, till the desired results were obtained.

"The primary education of the phonograph was comical in the extreme. To hear those grave and reverend signors, rich in scientific honors, patiently reiterating:

Mary had a little lamb,
A little lamb, *lamb,* LAMB,

and elaborating that point with anxious gravity, was to receive a practical demonstration of the 'eternal unfitness of things.' "—*Home Journal.*

The Thistle of Scotland.

There is no thistle so interesting as the common purple thistle of Scotland. To be sure, it is neither a handsome nor agreeable flower in itself; but it is the national flower of Scotland, and we must honor it for that reason.

And this is how it chanced to become the national flower of Scotland. Once upon a time, many hundred years ago, the Danes made war upon the Scots, and invaded the country. The Danes did not believe in making an attack upon an enemy in the night. But on this occasion they turned aside from their usual custom, and dearly did they pay for it. As they were creeping, noiselessly and unseen, in the dark, one of their number stepped upon a thistle. Its sharp prickles pierced his bare foot, and made him cry out with pain.

His cry awoke the soldiers of the Scotch army. They sprang to their arms and drove back the Danes with great slaughter, and so saved Scotland. From that time the thistle has been the national flower of Scotland. It has been engraved on the coins of that country.

Over the gate of the now ruined Palace of Linlithgow, where Mary, Queen of Scots, was born, the thistle, with this motto, is engraved, "Touch me who dares."

The early mention of the thistle as the badge of Scotland is found in an old poem called "The Thrissel and the Rois," which would be written now "The Thistle and the Rose." —*Every Other Sunday.*

A Mistaken Dog.

Here is a true dog story: A family down town having a false grate in one of the rooms of the house placed some red paper behind it to give it the effect of fire. One of the coldest days the dog belonging to the household came in from out of doors, and seeing the paper in the grate deliberately walked up to it and laid down before it, curling up in the best way to receive the glowing heat as it came from the fire. He remained motionless for a few moments; feeling no warmth he raised his head and looked over his shoulder at the grate; still feeling no heat he went across and carefully applied his nose to the grate and smelt of it. It was as cold as ice. With a look of the most supreme disgust, his tail curled down between his legs, every hair on his body saying, "I'm sold," the dog trotted out of the room, not even deigning to cast a look at the party in the room who had watched his actions and laughed so heartily at his misfortunes. That dog had reason as well as instinct.—*Troy Times.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE AIM OF CHURCH ORGANIZATION.—"The faith of which our ecclesiastical assemblages ought to ensure the preservation is not, I cannot too often repeat, that which resides in the affirmations of theology; it is practical religion penetrating efficiently the life of all, pastors and people, implying the sense of an intimate communion with God, the clear consciousness of the fact that God directs our lives, presides over our destinies, answers our just prayers; that His ways, which are not ours and which are preferable to them, are marked by an infinite wisdom. . . . It is this conviction which unites religious souls into a fraternal association; the church, in spite of the subtle distinctions of theologians, is at bottom only a family. To be workmen with God is our duty; to be all with Him, that is the good toward which we should tend at each moment of our lives. To attain this high ideal we have the strength given us by communion with Jesus, with the Christ of the Gospels. He has revealed to us in his person the perfect religious man.

"And the duty which this religious faith imposes on us is to combat evil everywhere and in all its forms, first in ourselves, then in the outside world. When the second Conference at Lyons organized a Commission for Moral and Social Action, what did it do if it was not to disengage and bring into light the practical aim of religion? It is not to indulge together in mystic ecstacies like monastics of either sex or any robe of the contemplative orders, that we form a body of churches. It is to act upon our brothers, to attract them to faith and to holiness. It is to resist the evil influences which waken the old sanguinary and bestial instincts. It is to check the progress of vice, particularly the curse of alcoholism, which takes possession of so many of our fellow-citizens. . . . It is to extirpate debauchery, which keeps increasing. It is also to participate in the generous campaigns against slavery, against the massacres caused by fanaticism, and against the rousing of racial animosities; on one occasion also to take part in those for the righting of judicial errors, the promoting of a general custom of international arbitration and the avoidance of fratricidal conflicts like that which is now causing so much blood to flow in South Africa. All this is practical religion, the continuation of the mission of Christ, who did not come to establish a church with abstract dogmas and fixed sacraments, but who, august sower of the divine word, wanted to revolutionize the earth and establish there what he, in beautifully concise and concrete language, called the 'kingdom of God.'"—*E. Paris, in Le Protestant, Paris.*

THE PROTESTANT CHURCH AND BULL-FIGHTS.—"The burning question—in Southern France, be it understood—of bull-fights brings me back to Toulouse and, if you please, to its church. I could wish that its activities might be turned seriously in the direction of 'Christian socialism.' Is it not the part of our organizations in large cities to study the practical solution of social questions, and to come boldly into contact—I would even say into conflict—with the evils which menace us? The audacious campaign, for instance, carried on by the *aficionados* of Toulouse, supported by the entire local press, ought to meet, on our part, not the easy silence of contempt of which everyone makes a mock, but our unanimous protests. Let the arenas, where—by way of bravado—the first butchery of the year is being prepared, be put on the index by the Protestants of Toulouse. Let our church give lectures, publish pamphlets, make known its indignation at the customs there is an attempt to introduce among us, and its appeal will be heard not merely by the faithful, but perhaps also by the number, assuredly considerable, of those indifferent through timidity or weakness. Who knows what the negligence of these and the boldness of others may yet have in store for us! For Protestantism especially this is not the hour for Platonic plans and deliberations. May our leaders remember that to live it is needful to act!"—*Etienne Gillard in Le Protestant, Paris.*

ENGLAND.—The British and Foreign Unitarian Association came to life the same year as the American Unitarian Association, so its seventy-fifth anniversary comes in the same year; though the *Inquirer* tells us that the Englishmen proposed to celebrate on a more modest scale than the Americans in Boston, but their celebration, which will occur in Whitweek, will have something of an international character. At this meeting the American delegates will report on what they saw when in the United States. Mr. Sunderland will make suggestions gathered from the American experience, and James Martineau will be appropriately noticed with biographical studies.

The Problem of Country Churches. Samuel W. Dike of Auburndale, Mass., in a recent issue of the Boston Transcript, has a thought compelling communication on the above topic. Speaking of the multiplicity of churches in country towns as being far beyond the needs of the people or their inability to support them, he says:

"First, the problem is a great one in its mass. That of the small church is intimately related to that of the large one because of support and for other reasons. The changes needed may require readjustments all along the line. According to the census of 1890 there were of all kinds 7,390 religious organizations in New England, with a church property valued at eighty-seven million dollars. Of these 1,605 were in Maine alone, and 1,687 in New Hampshire and Vermont. In 1898 the Congregationalists had 1,614 churches in the six states with property valued at nearly twenty-two millions, and raising for their home expenses over three million dollars. This denomination now has 466 missionaries in New England, or one-fourth the entire number supported by the American Congregational Home Missionary Society and its auxiliaries in the whole country. Most of these act as pastors of feeble churches. Their support is costly in money. The Baptists, I see, report only forty-four. How much aid is given to weak Methodist, Episcopal and other churches I do not know. A complete statistical investigation of all the leading religious organizations, with results tabulated by denominations, towns, population, areas, wealth, etc., would be of great value. If the interested reader will turn to the Andover Review for July, 1886, he will find a summary of a statistical investigation on some of these and other lines that will repay careful study.

"Secondly, comparative study is needed. The apparent waste of men and money in our present condition will be the more striking when we come to see it beside the changes in other social institutions. The small store, the little shops of the shoemaker, the blacksmith, the wheelwright, the spinner and the weaver have been merged in great factories. The farm needs less help to work it. Even the district school is passing into the larger combination, and the towns and cities all co-operate more fully through a common supervision. Transportation and the conveyance of intelligence have changed in still more marvelous ways.

"But the churches stay where they have once been planted. Their internal working changes considerably and their relations to the religious life outside their own region are more frequent and close. But their real outlines and structure has changed less than other social institutions. The old store is often closed, the little shop shut up, the manufactory moved away, the line of travel changed and even the schoolhouse given up in order to meet the new conditions. But the church stays and the aim is to keep it in its old place, and often as much like its old self as possible. The right to a pastor, a choir, a sexton, a Sunday-school superintendent and a house of worship for every part of every community that can muster enough people and command money enough to have these things is the almost unchallenged assumption of all concerned. And we have tried to supply the demand, though working against the tide of a civilization that is pulling against this all the time.

* * * * * * * *

"I am not saying that religious organization should follow the lines of political or military organization, or even educational or industrial organization, all of which have been growing at the expense of local forms of association. The same sociological laws may not hold equally in different classes of social institutions, nor the movement be moving simultaneous or even parallel. It actually has been neither. Professor Earl Barnes, in his suggestive lectures last winter on educational control, pretty plainly hinted at the possible fatal influence of state control of education with its highly organized unity. This should set us to thinking. But I do wish to have the reader see that the problem of ecclesiastical organizations in country towns, and cities, too, has a gravity and complexity that make it a most serious one, and that it demands scientific study for its advance toward ultimate solution. I say advance toward solution; for a social problem is never really solved."

Sixth Annual Financial Exhibit of the Congress of Religion

From June 1 1899 to June 1 1900.

Below will be found the sixth annual financial exhibit of the Congress of Religion, ending June 1, 1900, at which time the fiscal year ends. Renewals and new subscriptions will be welcomed at any time during the year, but it is hoped that as many friends of the Congress as possible will renew at as early a date as possible that we may publish without delay the pamphlet report of the Boston Congress, copies of which will be sent to all subscribers.

The contributors are arranged this year by states in order to expedite the movement set afoot by the directors to encourage state directories. Whenever twenty-five members can be secured in any state the same will be organized into a state committee to further the spirit and work of the Congress in their own way within their own state, receiving such co-operation and encouragement from the General Congress as they may elect. It is hoped that the members already on the roll will help enlarge the list and thus increase their power and ours.

JENKIN LLOYD JONES, *General Secretary.*

RECEIPTS.

Amount in the bank June 1, 1899	$ 17.29
Sale Omaha Congress Reports	1.70
CALIFORNIA.	
Annual Memberships:	
Berkeley—Dr. Joseph Le Conte	5.00
Sacramento—A. Bonnheim	5.00
M. S. Jaffe	5.00
H. Weinstock	10.00
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Annual Memberships:	
Colorado Springs—William H. Fish, Jr	5.00
Greeley—Fred E. Smith	5.00
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Rev. F. C. Southworth	5.00
Mrs. Sarah J. Silversparre	5.00
Friends	15.00
Glencoe—Jonathon W. Plummer	10.00
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Monmouth—Miss Lena L. Wood	5.00
Oak Park—Mrs. Phoebe M. Butler	10.00
Peoria—Rev. John Faville	5.00
Polo—John Chaddock	5.00
Princeton—Anthony Sawyer	5.00
Waukegan—W. S. Pearce	5.00
Special Subscriptions—	
Chicago—Dr. H. W. Thomas	50.00
Eli Hodder	1.00
Mrs. R. M. Beck	2.00
William M. Salter	2.00
Cash collection at Mid-Continent Congress	28.33
	$552.32

Brought forward	$552.32
La Salle—E. C. Hegeler	100.00
——"Illinois Granger"	125.00
Subscriptions from Societies:	
Chicago—Sinai Congregation	500.00
Woman's Society Isaiah Temple	10.00
All Souls Church	200.00
INDIANA.	
Annual Memberships:	
Indianapolis—S. E. Rauh	5.00
Mrs. Martha N. McKay	5.00
Jeffersonville—Mrs. Dennis Murphy	5.00
New Harmony—Miss Annie B. Ford	5.00
Subscriptions from Societies:	
Indianapolis—Jewish Congregation	16.01
IOWA.	
Life Memberships:	
Dubuque—Mrs. Mary Newbury Adams	25.00
Annual Memberships:	
Cedar Rapids—C. D. Van Vechten	5.00
Mrs. C. D. Van Vechten	5.00
Dubuque—Mrs. L. A. Cummings	6.00
Iowa City—Rev. Elinor E. Gordon	5.00
Mason City—Mrs. Mary A. Emsley	5.00
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Mrs. John C. Phillips	5.00
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Tufts College—Prof. A. E. Dolbear	5.00
Special subscriptions:	
Boston—John C. Haynes	120.00
Cash Collection at Boston Congress	98.00
Miss Eva Channing	1.00
Miss Clara K. Hill	2.00
Nath. T. Allen	1.00
Mrs. Abbie A. Tower	1.00
Roxbury—Mrs. Ada Pearson Spaulding	1.00
West Newton—H. F. Bond	1.00
Subscriptions from Societies:	
Boston—Free Religious Association	100.00
Cambridge—Cambridge Conferences	10.00
MICHIGAN.	
Annual Memberships:	
Battle Creek—Rev. S. J. Stewart	5.00
Grand Haven—George Stickney	5.00
Grand Rapids—Rev. L. W. Sprague	5.00
Kalamazoo—Mrs. H. B. Hoyt	5.00
	$2,084.33

Brought forward	$2,084.33
Mrs. Caroline J. Kleinstuck	5.00
Mrs. Caroline Bartlett Crane	5.00
Special Subscriptions:	
Ann Arbor—Rev. J. H. Crooker	2.00
Battle Creek—Rev. G. W. Buckley	1.00
Subscriptions from Societies:	
Detroit—Temple Beth El	10.00
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Annual Memberships:	
St. Louis—Rev. F. L. Hosmer	5.00
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Subscriptions from Societies:	
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VIRGINIA.	
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WEST VIRGINIA.	
Special Subscriptions:	
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WISCONSIN.	
Annual Memberships:	
Baraboo—C. H. Williams	5.00
Dixon—Mrs. Mary L. Carswell	5.00
Eau Claire—Smith Robertson	5.00
Fort Atkinson—Hon. W. D. Hoard	5.00
Hillside—Miss Ellen C. Lloyd Jones	5.00
Miss Jane Lloyd Jones	5.00
Mrs. J. W. Greenleaf	10.00
Miss Margaret Greenleaf	5.00
	$2,500.83

Brought forward	$2,500.83
Janesville—James Harris	5.00
Stevens Point—Mrs. Mary D. Bradford	5.00
Special Subscriptions:	
Evansville—B. S. Hoxie	1.00
Fennimore—C. H. Williams, Jr.	1.00
La Crosse—Mary Bradford Huff	1.00
Spring Green—L. A. Brown	3.00
Subscriptions from Societies:	
Hillside—Unity Chapel	5.00
Total receipts	$2,521.83

EXPENSES.

Postage		$ 31.30
Printing		96.72
Clerk's salary (from April 1, 1899, to May 1, 1900)		866.71
Telegrams		4.52
On Unity Fund (from February 15 to November 15, 1899)		900.00
Scales		2.00
Postal cards		3.97
Express		2.86
Expenses of Local Centers:		
Rev. John Faville, Peoria, Ill	$ 6.00	
Mrs. J. W. Greenleaf, Hillside, Wis	9.97	
Alvin Joiner, Polo, Ill	5.00	
Rev. Leo Franklin, Detroit, Mich	10.00	
Rev. G. R. Pike, Chicago	5.00	
		35.96
Typewriter supplies		2.35
Janitor's service Mid-Continent Congress		5.00
New England Passenger Association		11.00
Congress' share in new typewriter		25.00
M. M. Mangasarian (expenses attending Boston Congress)		12.00
W. S. Key (stenographic services at Boston Congress)		150.00
Rev. G. N. Falconer (local expenses Boston Congress)		25.00
Hotel expenses of speakers at Boston Congress		31.71
Bipan Chandra Pal (expenses attending Boston Congress)		8.00
Swami Abhedananda (expenses attending Boston Congress)		15.00
Dr. L. G. Janes (expenses in connection with Boston Congress		20.88
Charles B. Spahr (expenses attending Boston Congress)		12.50
Secretary (expenses attending Boston Congress)		60.00
Mrs. Frederick Nathan (expenses attending Boston Congress)		15.00
Rev. Edward P. Pressey (expenses attending Boston Congress		9.00
Rev. W. S. Crowe (expenses attending Boston Congress)		20.00
Charles Sprague Smith (expenses attending Boston Congress)		19.45
Rev. F. E. Dewhurst (expenses attending Boston Congress)		60.00
Total expenses		$2,445.93
Balance on hand June 1, 1900		75.90

LEO FOX, Treasurer.

CHICAGO.—The Universalist Church of Our Father on the North Side, and the Independent Church presided over for a while by Mrs. Woolley, which have been worshiping together for some time, have done the wise thing by combining their forces and fusing their organization under the name of "The North Side People's Church," with the Rev. J. H. Acton as their minister. UNITY gives congratulations and greetings. The folder at hand thus sets forth its virile purposes:

"Bibles, creeds, priesthoods, symbols, ceremonies, rituals and forms of service are many. RELIGION IS ONE; and its value consists not in its form of service nor the creed it adopts, but in the character it builds. No religious faith is ever in advance of the intelligence which holds it. All religious faith is worthless which does not make something better. Truth alone 'makes free,' and that religious faith which has most truth is best of all.

"This movement seeks to be scientific. To welcome all truth, to follow where it leads, believing in the ALL FATHER and the universal brotherhood of man. It is the outgrowth of a conviction that the time is at hand for a closer union of all religious people in worship and work."

The Three Songs.

"O chant me a rhyme
Of the olden time,"
Saith the scholar of ancient lore.
"When each gallant knight
In full armor bright
Sought honor and glory in war."
Then the minstrel gay
In a merry lay
Told a tale of bygone splendor
Of a lady fair
In her castle rare
And a warrior brave and tender.

"Now chant me a rhyme
Of the present time,"
Saith one as he jingled his gold,
"I care not for lays
Of those vanished days,"
'Tis a tale that's often been told."
Then the minstrel told
In a strain so bold
Of the nation's wealth and power
How the millionaire
Takes the lion's share
And in arrogance rules the hour.

"O singer so rare,"
Saith a youth so fair,
"Now sing of the days yet to be
When the poet's dream
And the prophet's theme
Shall teach men the way to be free."
Then the minstrel sang
And his full voice rang
In a theme prophetic and grand
Of the coming day
When justice for aye
Shall dwell in our glorious land.
God's kingdom on earth
Shall be the birth
Which the glad coming years will bring
When wrongs of today
Shall have passed away
With millionaire, pauper, and king.

Frank Finsterbach.

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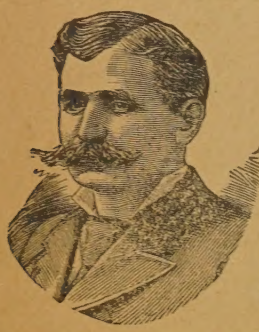

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World-Unity in Religion

An Essay by Francis E. Abbot, Ph.D.,

To which are added *comments* on his Essay by Prof. C. C. Everett, D. D., Rev. Horatio Stebbins, D. D., Rev. Jenkin Lloyd Jones, Rev William C. Gannett Rev. Joseph H. Crooker, William M. Salter, Rev. C. F. Dole, Frederick Meakin, Rev. C. G. Ames, D. D., Rev. G. R. Dodson, Rev. S. M. Crothers D. D., Rev. W. D. Simonds. Together with *replies* to the comments by Dr. Abbot.

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